6: Gayton E-5 (1925-1928) 1930
NS29 Yokuts NS29

182 ceptions of shamanism and the supernatural. There could be no doubt
756 as to the shaman's experiences, since every one had them in milder or less frequent forms. The mysteries of shamanistic tricks may have been doubted by a skeptic or two, but the public shamans' contest was ocular evidence of their powers to kill and to revive. By such demonstrations was popular belief maintained and fortified.

182 The lack of codified law was related, I think, to two different
626 factors, an easy subsistence and generosity as an ideal. These two
671 factors themselves may have been mutually interactive. Before white
262 intrusion, game, acorns, seeds, and tule root formed an abundant food supply in the San Joaquin valley; there are no famine tales from this area. It would seem that this condition may account for the lack of definite property areas. There was no need to set up a boundary if there were nothing of special value to protect. If a food shortage had occurred, or an unexpected invasion taken place, competition for acorn, seed, or game areas would have stimulated or necessitated property ownership. Besides the lack of property laws, the custom of giving food to visitors, of returning value for value if a present were received, reduced the chances for theft, against which a formal law might have been established. Viewed from another angle these cultural habits may be regarded as laws; they were such in effect, but were not verbally formulated. From the point of view of their own culture the giving of food at any time, the giving of gifts, and especially the casting away of both at the annual mourning ceremony, were customs of courtesy expressing the ideal of generosity. Equality of rank among the people at large, that is, the absence of a class system, expressed the nullity of codified social law.

[574] [431] [431] [565]

182 The lack of clearly defined concepts in Yokuts-Western Mono life
773 may itself be regarded as a cultural form, an expression of thought
829 habits. There existed a coherent system of thought which appeared in their mythology, their social system, and their ceremonial life. But the system was not ramified by specific ideas; thus, Eagle created the world and flew off, but whether he flew north, south, east, or west is of no moment to the Yokuts mind. He went above say some, or possibly to the east, another says to the west. That Eagle and all his former companions still exist is attested by the dream experiences of dozens of individuals; it doesn't matter where they are. The same laxity of thought prevails in the legal system: a chief makes a decision in a quarrel, but his next decision may or may not follow the precedent set in the former case. The respected elders of a village exercise

[787] 182 829